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N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 13.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Mr. A. J. ALLEN.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. GEO. CRITCHLEY, B.A.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. A. C. HOLDEN.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. J. A. PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. J. W. GALE.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. E. GEORGE, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. E. R. FYSON; 7, Rev. JOHN ELLIS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. LAWRENCE CLARE; 6.30, Mr. W. T. COLYER.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. W. T. COLYER; 6.30, Rev. W. H. DRUMMOND, B.A.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 Wimbledon, Smaller Worples Hall, Worples-road, 7, Rev. LAWRENCE CLARE.
 Wood Green Unity Church, 11, and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. J. RUDDLE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
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 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. J. KINSMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. J. CROWTHER HIRST. 210th Anniversary.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. S. LANG BUCKLAND.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAYELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
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 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30.
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 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
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 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. E. J. YANDALL.
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MARRIAGE.

WRIGHT—WILSON.—On November 2, at the British Consulate, Bangkok, Siam, and afterwards at Christ Church, Bangkok, by the Rev. Dr. Hillyard, Gordon Kenneth, third son of Charles Wright, of Boston, Lincolnshire, to Ada Wilson, third daughter of F. T. Wilson and Mrs Wilson, Brighton.

DEATHS.

EVANS.—On Monday, November 7, at Green Hill, Carmarthen, the residence of her son, Mrs. Rachel Evans, widow of the Rev. Titus Evans, Unitarian Minister, aged 88. "Her children rise up and call her blessed."
 WALMSLEY.—On November 8, at Brighton, aged 59, Francis Walmsley, of Victoria Buildings, Manchester.

IN MEMORIAM.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THE news that Lord Morley, in ceasing to be Secretary for India, will not retire from the Cabinet, has been received with great satisfaction by men of all parties. The tributes which have been paid to him and his work in the press have been of the nature of a personal triumph. He is recognised as one of the chief moral assets of the country, the statesman who perhaps more than any other represents the force of conscience in politics. In his case the moral ideal has had all the sacredness of religion, and the fact that he has stood outside all forms of Christianity, with a sincerity which those who differ from him most have learned to reverence, has only intensified his devotion to despised truth or the unpopular cause.

THE splendid ceremonies of brotherhood in South Africa have been an unqualified success, and have done much to revive interest in the unseen foundations of national life in various parts of the world. It has been one of the finest object-lessons in history of the triumph of methods of trust and conciliation.

"The most characteristic incident of the opening of the Union Parliament," says the Paris *Temps*, "was the presence of General Botha, a former general of the Boer army, receiving in the capacity of Premier of the new Dominion the representative of the conqueror hardly eleven years after his defeat. This fact summarises better than any comments the great page of history which has just been written. By the very haste with which she granted the Constitution, Great Britain prevented the formation of a party of

revenge and has fused all interests. South Africa has a great future."

IN his speech at the Guildhall on Wednesday, Mr. Asquith spoke of the Union of South Africa as the latest and greatest triumph of the Pax Britannica. "We have all been following with the closest interest," he said, "what has been going on at Capetown during the last ten days. The Duke of Connaught, in the King's name, has given apt and moving expression to the sympathetic hopes of the whole Empire, and I am certain that we here in the City of London and our fellow-subjects throughout the widespread dominions of the King—we all join in the prayer that South Africa, the arena of dissensions and conflict in the past, may become a fruitful field of the co-operative energies and ambitions of a united people."

IN a later part of his speech Mr. Asquith made an important reference to the question of international peace and the menace of bloated armaments. "The mere collection of such a mass of explosive material, always accumulating, yet always ready for use, is," he said, "in itself a danger, while the burden and pressure of taxation is in every country producing restlessness, which may find expression in internal disturbance, but which may well under some new impulse seek relief in external aggression."

MR. ASQUITH expressed his own hope of substantial retrenchment in this wasteful expenditure in the following significant terms :—

"But if the disposition of the peoples are peaceful surely it ought not to be impossible for a more genial political atmosphere to diffuse itself and to pervade not only one, not only two or three, but all the great countries of Europe. It almost seems Utopian to suggest any such idea as that, but I myself am not without hope that under the growing pressure of public

opinion, the best public opinion in every part of the world, good political feeling, whether it takes the form of actual understanding, written or unwritten, or not, may in time, and even before very long, become so general and comprehensive among the Great Powers of the world as to put a term to this wasteful and disastrous competition for hostile purposes."

THE first number of the French newspaper, *Les Droits de l'Homme*, to which our Paris correspondent called special attention last week, was issued on Sunday. In a short editorial, explanatory of its aims and objects, it is stated that it will stand for Republicanism on its ideal side. It takes for its motto the admirable Mazzinian principle that rights depend upon duties. It places its hopes for the future of democracy in education, reason, and conscience. It is equally opposed to clerical fanaticism and anti-clerical sectarianism. It will represent a laicised religion without ecclesiastical affiliations. In regard to art and letters it will encourage all noble influences, but it will denounce those who speculate in decadence. With these high aims of idealism and justice in view, for France and the world, it invites the assistance of all men of goodwill. M. Paul Loyson, and the band of able writers associated with him in this enterprise, will receive congratulations in many quarters upon the interest and comprehensiveness of their programme, and not least from ourselves.

THERE is in the same number of *Les Droits de l'Homme* an acute and suggestive article by the Abbé Houtin on the Vatican and the Portuguese Republic. He attributes the outbreak of republican feeling largely to the obscurantist and reactionary policy of the Church, which has kept the people in a state of abject ignorance, the statistics of illiteracy being abnormally high. M. Houtin deplors the acts of anti-clerical violence, especially in the case of the Jesuits, and regards some of the

charges made against them as highly improbable, and due to popular hatred and credulity. But, he asks, what revolution has ever taken place without its regrettable incidents and sensational discoveries; and he maintains that a comparison of recent events in Portugal with the treatment meted out formerly to the Jesuits in France or England, ought to convince even the most obstinate partisans of the past that the world is making progress.

* * *

As a further comment upon our remarks on "Athanasius and Arius" last week, we may quote the following passage from an article by Dr. George A. Gordon, which appears in the current number of the *Harvard Theological Review*:—"The deeper Unitarian thinkers have always seen how much greater the Athanasian doctrine is than the Arian. The doctrine of man depends upon the doctrine of Christ; if Christ is only similar to God, then man is only similar. If Christ is consubstantial with the Father, so are all his children in time. . . . What we need to-day is faith in a race consubstantial with God, issuing in the sincere confession of the deity of Jesus Christ and the deity of man. The special incarnation of God in Jesus has been held and fought for by the historic Church; the incarnation of God in man as man has been revived from early Christian thought by the Unitarian leaders; we should see that these beliefs are not contradictory. The belief about Jesus implies the belief about man. We are not called upon to dethrone the Lord; the summons is to lift the race whose prophet he is. When we repeat the Lord's Prayer, if we know what we are doing, we confess the consubstantiality of our being with the being of God."

* * *

A NEW paper called the *Sunday Guardian* has been issued as the organ of a movement for co-operation among the various societies interested in preserving Sunday as a day of rest. It is stated that the movement is enlisting the sympathy not only of all sections of religious opinion, but also of many people outside the Churches. Music-hall artists, who fear that the numerous cinematograph theatres open on Sundays may eventually mean that they will have to work seven days a week, are giving their support, and all sections of the Labour Party, including the advanced Socialists, welcome it. It is pointed out that the necessity of preserving the physical and social value of Sunday is urgent when it is remembered that in London alone it is computed that 500 cinematograph or "picture palace" shows are open on Sundays. These shows are spreading rapidly, though Sunday exhibitions have been stopped at various places, including Great Yarmouth, Harrogate, Wigan, Shields, Douglas, Bath, and Bristol.

THE SHORTAGE OF MONEY.

THE shortage of money is an odd phrase to use at a time when trade is booming and the prophets speak with confidence of the biggest year on record. But it is all a question of distribution. It is possible that there may be shortage in the midst of great wealth, because a large amount of money is concentrated in a few hands or because impoverished causes appeal to deaf ears. A Lord Mayor's banquet is not much comfort to a hungry man with nothing in his pocket, and the glowing statistics of the Board of Trade are rather chilly reading to a treasurer with a debit balance. That there is money enough to go round, even if we include the most quixotic and fantastic enterprises, we do not doubt; but that it actually fails to go round is the pathetic tale alike of our casual wards and our impoverished charities.

We are thinking for the moment of the impoverished charities, the societies which lead a sickly and precarious existence in spite of noble ideals, the enterprises which stand shivering on the brink of failure, the opportunities of usefulness which have to be abandoned, because there is so little money to spare for spiritual adventures in a world overburdened with its wealth. The bitter cry of the treasurer is in all our ears, and it is perhaps one of the hardest features of his lot that he has so often to appear cheese-paring and niggardly when all the impulses of his nature are on the side of lavish generosity.

In the report which was presented at the Council Meeting of the British and Foreign Unitarian Association this week a serious financial position was disclosed, and side by side with it large opportunities of work at home and in the Colonies which cannot be honoured. The same complaint of the shortage of money was the burden of much of the speaking at the London Congregational Union on Tuesday; while the question of adequate remuneration for the ministry is the problem and despair of all the Churches.

This state of things indicates, we fear, some alienation of sympathy between the comfortable classes of society and the organised work of religion; and this may be due to two causes. Religion must always be prepared to blame itself, if it is left out in the cold. It is its business to force an entrance. All the bolts and bars of human pride and self-indulgence must go down before its imperious demands. Its claim is for sovereignty, and it is only as sovereign that it can win the allegiance of men. If it allows itself to appear dull and commonplace it is met with indifference and sometimes even with contempt. It must be greatly daring in its appeal to the spiritual imagination, or men will starve it with

doles instead of honouring it with their substance. Failing resources should always lead to searching self-examination lest religion itself, and the cause of human welfare in which it is for the time being enshrined, should be losing touch with the realities of life and forgetting the secret of divine appeal.

But there is another reason which deserves equally serious attention. Periods of great worldly prosperity and the luxury which is the outward sign of vast accumulations of wealth, have never been marked by quick religious sensibilities. From the religious point of view there is something bizarre in our present scheme of life, with its growing expensiveness and the steady evolution of luxuries into necessities. Even in the case of large incomes there is a diminishing margin after personal and private needs have been satisfied, and the shadowy claims of the spirit have to suffer in consequence. A community without the sacrificial spirit, which spends itself freely for noble causes and ideal ends, has within it the seeds of decay. The shortage of money for these purposes in the midst of unexampled prosperity, the frustration of noble designs because the means are lacking, the indifference which turns away from the crying need of vast new populations for light and leading—these are symptoms which no serious man can view without alarm, when every allowance has been made for examples of splendid munificence and the ceaseless generosity of the great army of nameless Christians.

In no direction is this shortage of money more pathetic, and in many ways more culpable, than in the case of starved churches. It means a ceaseless struggle against crippling poverty, especially on the part of the minister. The poor minister is often an unnoticed hero. Dedicated to his calling, with the simple desire of preaching the gospel and doing good, with no worldly ambitions beyond the desire to keep a bright and healthy home round him and to educate his children, he finds that he can never escape the spectre of poverty, and the energies which should be devoted fresh and unspoiled to spiritual work are sacrificed to grinding anxieties. It is a subject upon which we do not wish to enlarge. We should prefer to treat it with proud reticence, knowing as we do how nobly the burden is borne. But we wonder sometimes whether people in comfortable circumstances quite realise all that it means.

In these and other directions the shortage of money resolves itself into a question of personal duty. It may be accounted for, in some degree, as we have pointed out, by social tendencies; but the remedy lies in our own hands. What are we ourselves going to do in the matter?

LIFE, RELIGION & AFFAIRS.

A MODERNIST MYSTIC.

It is surprising how deeply the spirit of that movement called Modernism has penetrated into our life, and how widely its influence is spread. It is felt in all the sects of Christendom, and almost equally amongst men of science and men of affairs; felt partly as a profound intellectual demand for new syntheses, for new constructions, partly as an ancient but renewed longing for more abundant spiritual life, for more worship, more devotion, more true religion and piety. The Modernist spirit has produced already its philosophers and theologians, its poets and prophets; but perhaps the most wonderful of its works thus far is its mystics. The modern scientific world has waited long for its due and proper meed of mysticism; to-day it seems almost as if the waiting were over, and the measure of mysticism about to be poured out. And we cannot but rejoice in the fact. Mysticism is a true and necessary element in the deepest soul's life; without it no religion, no nation, no individual, in this finite world, is complete. No religion is whole without its, if you will, ecstatic, uplifted visionaries, without its devout men who view all finite things always *sub specie eternitatis*; no nation can hope for salvation except she contain within herself the leaven of devoted and mystical piety; no individual can be fully safe and sound without at least some measure of the mystical vision, the faculty divine, which lifts the devout spirit up above the mists and empty shows of time into contemplation of and communion with an unseen and eternal world. "When there is no vision," said the ancient thinker, "the people perish." That is wholly true, and we should acclaim with songs of gratitude the devout and holy souls amongst us who to-day have the vision, those "friends of God" who are themselves fixed, and would fix us, within the eternal; who seek, by their meditations, by their quiet reflections on life and destiny, to convey the great secret to other souls, to draw other men into the deeper life.

There lies before us as we write an example, as excellent as one could desire, of the splendid, the invaluable service these quiet, reflective, mystical souls render to the world. It is only a comparatively small volume,* some three hundred pages, with considerable margins, yet it contains more than many hundreds of larger books taken together. It is written in the form of a diary, and consists of a year's reflections on many deep matters. There is no connection of a logical kind between the various paragraphs of the book, but one does not need that. The whole is linked into an exquisite unity partly by the sequential order of the Church year, more by the permeating, ever present sense of living personality behind the written word, displayed in the persistence of the same underlying spirit of devotion, the same piety and simplicity in longing for the

truth, the same gentleness and purity of outlook. The whole is dedicated to "George Tyrrell, seer, prophet, friend." How many minds have been influenced by that same seer and prophet! It is wonderful; he surely gave utterance to the thought of many hearts. Certainly it is the spirit of Tyrrell that has informed this book and its writer. On every page there is evident the same mystical idealism, the same insistence on the absolute values of the eternal world, the same demand upon the individual soul to be free of the trammels of finitude and to rise into the intoxicating upper air of God. That is, indeed, very characteristic of the deepest religious life of to-day; more and more surely religion is becoming again a fundamentally individualistic matter, a question not of finite, social activities in a finite world, a matter rather of realising the necessarily perishing character of that world and all it contains, a question of the soul's salvation and redemption, not by good works, not by moral endeavour, not by pursuit of finite ideals, but by the unperplexed casting of the whole life into the ocean of God, by the unrestrained abandonment of self to the love of eternity. There serves us here a quotation from this Diary of a Modernist. "Religion, in fact, is a matter of life and death. It is not a matter of mere good conduct, mere justness in notions and ideas, mere aspiration after an ideal of manhood, however high, nor even of following strenuously after that ideal. Failure in conduct, confusion in idea and notion, the collapse of the ideal, or a catastrophic fall from it, may open a man's eyes to the strait gate, point out to him the narrow way. . . . We have brought with us from the past, stored in every present, the religion of all our fathers, the religion of the struggling tribe of ill-armed combatants with nature, the religion of thinkers, the religion of a social morality, the religion of the human ideal of man, and we keep them still. But unless we transcend them all we have not found the strait gate and the narrow way of Christ, the way that gives us, even here on earth, eternal life that is his."

Therein, and all through the book, is present the great idea, the secret of modern mysticism, the most powerful force in religion to-day. There's this finite world ever about us, this world of destiny and duty, this world of suffering that must be borne, of pain that must be endured, this strange time-world which in and by itself is so unreal, perishing, vain, and illusory, and yet cannot be avoided. God Himself has not avoided it, does not avoid it; the paradox and mystery of the Cross enshrine the truth of His endurance. This world is endured in order that the life of eternity may be really free; so, by us, this world must be endured, all its duties loyally done, all its care and pain devotedly supported, without slackness and without shrinking, in order that the life eternal in our souls may emerge into perfect liberty, in order that we, as individuals, may enter the unsullied region of God's victory, the realm of eternal life where, free and unconfined, there flow the streams of peace and joy and blessedness. In comparison with this attainment, the vast, tremendous secret of religion, all else

is chaff and dust, dross of the world and worthless. You take that point of view and you apply it, as the writer of this Modernist Diary has done, to the perplexing questions of life, more especially to the perplexing questions of theology and morality, and you will find yourself saying much the things that he says, feeling the things that he feels, content with what makes him content. "Let us trust Love," he says, "our strength and our redeemer, for then we trust the Spirit of God. Let us live by love, for then we shall live in Christ, and all things will be ours." There is nothing else to say, is there?

The writer adds a postscript to his book. "This book contains that which would have dismayed me not many years ago; yet now it fortifies my faith." A little while back this man wrote, "An Agnostic's Progress." Unless men *change* they cannot hope to *know*. "Now it fortifies my faith; and I know that I am only one of a multitude who share that faith, and feel its growing power." Those who belong to the Church Universal, to the invisible fellowship of Christ, and so will understand this beautiful diary, are, thank God, a multitude, an ever-growing number. Their thanks go out to the man who has so written.

MRS. GASKELL'S GHOST STORIES.*

IN the "Knutsford" edition of Mrs. Gaskell's writings, which, with the genial introductions of the Master of Peterhouse, may be regarded as the definitive edition, there are two fragments of ghost stories. Unfortunately they are only beginnings, and tantalizing, as they do not extend far enough to give even an inkling of the nature of the events to be chronicled.

There is only one complete ghost tale in the "Knutsford" edition, and that is the "Old Nurse's Story," which first appeared in the Christmas number of "Household Words" for 1852. "It is a most satisfying story," says Dr. Ward, "from which none of the approved ingredients is left out, while nothing superfluous is allowed to lessen its effect. But this effect is in part due to the art which, with a few simple strokes, could produce a picture at once so strange and so true as that of the moonlight night on the snow-covered fells, where the child was found asleep under the holly-trees."

Dickens' first thought, when he saw this MS. of Mrs. Gaskell's, was its length. He had not then read it. He sent her a proof with some suggested alterations. To understand what these really were it must be

* The Diary of a Modernist. By William Scott Palmer. London: Edwin Arnold. 1910.

* There was another instance in which Mrs. Gaskell declined, in the case of "North and South," to have her proofs altered "even by Mr. Dickens." (Letters, i. 398.) And in this she was right, for much as they admired each other's writings their several styles were incapable of mixing well. In "Cranford" there are some complimentary allusions to Dickens. When the separate part appeared in *Household Words* Dickens substituted Hood's name. Mrs. Gaskell's letter calling the story back reached him too late, but his explanation was satisfactory. (Letters, i. 283.)

remembered that in the "Old Nurse's Story" the phantoms which re-enact the family tragedy are seen by Miss Furnivall and Miss Stark, by Hester the nurse and by the child Rosamond who is in her arms. Dickens thought that it would be better if the child awoke when the noises began—if they all heard the noises but only the child saw the spectral figures, except that they all see the phantom child. He thought that the real child crying out what it is she sees, and describing the phantom child as showing it all to her, as it were, and Miss Furnivall then falling palsy-stricken, would be a very terrific end. In a subsequent letter he writes: "I don't claim for my ending of 'The Nurse's Story' that it would have made it a bit better. All I can urge in its behalf is that it is what I should have done myself. But there is no doubt of the story being admirable as it stands, and there is some doubt (I think) whether Forster would have found anything wrong in it, if he had not known of my hammering over the proofs in making up the number with all three endings before me."*

What was "the third ending" to which Dickens refers? Had John Forster suggested a third?

This correspondence gives us a peep into the methods of two great literary artists. Dickens was a master of his craft, yet on comparing his ending with that of Mrs. Gaskell there can be no doubt that hers is the more artistic finish. For these phantoms are the avenging fates for Grace Furnivall, and it is at last the light of them that leaves her death-stricken.

Mrs. Gaskell was far from being superstitious, but she had a deep interest in that borderland where there are so many unsolved mysteries. And those who knew her have spoken of the ghost-stories with which she would sometimes enthrall her guests. As one of these has been "reported"—so to speak—and thus found its way into print, it may be of interest to mention it here. Augustus Hare has left a detailed account of a ghost story he heard from Mrs. Gaskell at Oxford in 1860. (See Hare's "Story of My Life," ii. 224.) I have heard of the same curious incident as it was sometimes narrated by her in Manchester, and as I now set it down it is identical with Mr. Hare's report save that it is less detailed.

A girl in a country village whose lover was a carter, went to London as a lady's maid and there married another man, who dying left her in comfortable circumstances. She returned to her native place, and after a very brief courtship married her first sweetheart. She returned to London in order to realise the estate of her first husband, but never returned. She was found dead in the streets. After this news reached the carter, his appearance showed that something was wrong with him, and in time he confided to his friends that his wife's spirit haunted the house. He could see her figure by the bedside weeping and lamenting throughout the night, so that he could not rest. Mrs. Gaskell was taken to the cottage to see the widower. The door was locked, and whilst some of the party went to the back of the house to try another door, those at the front saw through the latticed window the figure of a woman in a print dress who walked from

one side of the house to the other, and then went away. The friends returned to report that they could not obtain admission at the back. When told that a woman had been seen inside through the window they renewed their efforts, but without success. At the adjoining cottages they learned that the man was out for the whole of the day. When told of what had been seen they were assured that there was no living person there, and that what they had seen was the ghost of the dead woman.

It is a remarkable story in many ways, and one for which there is no satisfactory explanation that is known to me.

WILLIAM E. A. AXON.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

ARIUS AND ATHANASIUS.

SIR,—Like many others, I had learnt to believe that, as Mr. Campbell expresses it, "when Athanasius fought his famous fight he was more nearly right than Arius." But some years ago a closer study of the subject proved to me that my first opinion was due to loose thinking, and to an imperfect knowledge of historical facts.

I am astonished that such experts as Dr. Martineau and Professor Upton should maintain that by affirming the Son's co-essentiality with God, Athanasius and the Nicæan Council brought God nearer to us. With the story of the Arian controversy before me, I am led to the opposite conclusion. The object of Athanasius and the Council was to place the Christ-God as far as possible from us.

In his work on the Nicæan Decrees, chapters 19 and 20, Athanasius declares that the word *consubstantial* excludes all similitude of nature and origin between the Son and created beings. The Nicæan Creed, in its last paragraph, reprobates and anathematizes all those who say that the Son was formed like the beings summoned out of nothingness. What greater gulf can there be than that fixed by the Council between the Son, begotten from the very substance of the Father, and human beings created *ex nihilo*?

It is true that in his "Orations against the Arians," Athanasius declares that if we do not stand in connection with God, through the Son, as conceived by the Nicæan doctrine, we have no true communion with Him, and that it cannot be said that we are partakers of the divine nature. But these are only empty words, from a theoretical point of view; for Athanasius throws no bridge over the yawning chasm he has opened between the creatures drawn from nothingness and the only Son of God, begotten of the substance of the Father, God of God, Light of Light, very God of very God, &c.

On the other hand, the Christ of Arius—and of St. Paul, for they are very similar, and I wonder how the New Theologians reconcile their Athanasian preferences with St. Paul's *Arianism*—the Arian Christ, who is neither God nor man, is not our Christ. Still, Arius was nearer the truth when he made his Christ a creature like us, liable to temptation and sin as we are, and rising into divine sonship by the moral purity of his life. Such a view is not without a deep analogy with our recognition of the divine element inherent in mankind and manifesting itself with a sublime beauty and power in the soul and life of the man Jesus.

One word more. In your editorial note on the controversy, page 724 of your issue of November 5, you wrote: "The popular misconception that Unitarians as they exist are in some sense Arians or Socinians is responsible for a great deal of misunderstanding, and especially for the idea that they recognise a 'gulf' between God and man. It is a case in which antiquated names and the inherited prejudices of thought should be dropped, in order that the realities of the situation may be faced and understood."

I can hardly believe that you desire us to consider Arius and Socin as "antiquated names" and to repudiate our indebtedness to them as "inherited prejudices of thought."

As a religious free-thinker and a semi-panteistic Christian, I glory in the names of Arius and the Socins, as also of Servetus, of the Anabaptists (despite John of Leyden), of the Quakers, the Arminians, the Unitarians, whom with the heretics of the Middle Ages I look upon as the grand ancestry of the religious liberalism of the present and of the future; and among whom, and not in the often stagnant marsh of orthodoxy, I trace in the past the living and flowing current of religious evolution.

Whatever may be the present popularity of a rather incoherent mixture of liberalism and orthodoxy, and however I may rejoice to see a part of our progressive gospel preached to crowds, I do not feel tempted to court public favour by giving up one iota of what I consider a perfectly consistent and rational liberal belief. I prefer waiting till others, taking a few more steps forward, come up at last to the bold standard we have raised.

Yours, &c.,

JAMES HOCART.

Brussels, November 9, 1910.

[We have received M. Hocart's interesting letter too late for any adequate comment this week. We desire, however, to point out that we share to the full his respect for many of the great heretics of the past, and are conscious of deep obligations to them. What we deprecate is the popular habit of affixing their names as labels to religious or intellectual movements of the present day, to which they are no longer applicable. To call the modern Unitarian of the school of Dr. Martineau a Socinian, or to assume that he must be necessarily on the side of Arius, is an antiquated habit which only helps to confuse the issue and to stereotype thought.—ED. OF INQ.]

BOOKS AND REVIEWS.

DR. MELLONE ON IMMORTALITY.*

"If a man die shall he live again?" is a question to which for long ages an affirmative answer has been given. Most religions have inculcated the belief in a future life as a fundamental dogma, and most men have lived and died in the full conviction that a life beyond the grave was the destiny of all. So strong was this belief in the East that when life had been made a terrible nightmare by the doctrine of endless transmigrations and numberless hells, the compassionate Buddha, sitting under the Bo-tree and pondering on the miserable fate of man, condemned for ever to turn the dreary wheel of existence and pass from suffering to suffering, could find no way of escape save the killing of all desire at the root, that no Karma might be left to issue in another incarnation, but life might finally cease at death like the flame of a candle blown out by the wind. In a less intense form the belief in immortality dominated the Western world also, supported, in the Middle Ages, by the belief in the bodily resurrection of Christ and the venerable authority of the Church. It was not till the spread of Greek learning throughout Europe, and the growth of science—in its predominant form of mechanics—had freed men's minds and given them new points of view, that the belief was seriously called in question. With the triumph of science, relying on reason rather than authority, and of historical criticism which challenges the evidence for the bodily resurrection of Christ, the belief has lost its hold on the minds of great numbers of men. If it is to endure it will have to be based on solid arguments, or the fact of survival, demonstrated by actual communication with the departed.

In a small but closely reasoned treatise entitled *The Immortal Hope*, Dr. Mellone reviews the arguments in favour of the belief in immortality, and carefully considers the objections raised against it. He discusses the latest conclusions of Science bearing on the subject, and the attempts of the Society for Psychical Research to prove, or disprove, alleged communications from the dead.

He shows the prevalence of the desire for life beyond the grave, but admits that to some estimable people the thought of continued existence is terrible rather than consoling. "Is it *never* to end?" asked a friend. "The thought appals. I, little I, to live a million years, and another million, and another! My tiny light to burn for ever! But if there is to be an end, why not at death?" Because, answers Dr. Mellone, "the end we look for is not annihilation at some point of time; it is the complete fulfilment of the purpose or meaning of each individual life. We have no means of knowing how far this fulfilment will carry us; only we know that it is not realised at death."

Some have thought that this fulfilment is found in the survival of our work, and of

our influence on the future of the race, and the upward progress of humanity; but Dr. Mellone objects, like Huxley, "to affirm that I look to a future life, when all that I mean is, that the influence of my sayings and doings will be more or less felt by a number of people after the physical components of my organism are scattered to the four winds." He cannot accept this impersonal survival "as in any sense a substitute for, or an equivalent to, the belief in personal immortality."

A vast unseen world surrounds us, of which the world revealed by our senses is but a small part, like the narrow band of the colour spectrum in the long belt of radiant waves. Our senses, in fact, limit us as much as, or more than, they aid us, therefore "there must be at least a possibility of our experiencing it" (the world) "at all the levels of life," and "the conception of *real but undeveloped human faculty* may also be extended to the level of the imagination and even to that of sense-perception." He would, therefore, not deny the possibility of communication from those who, though they are no longer on our plane of existence, may be able to have intercourse with us by other channels than those of the senses.

The objection, that a future life is impossible because thought depends on the brain, is discussed in some detail. Dr. Mellone maintains that all that science can really affirm is the fact of concomitance between changes of thought and brain changes. He ridicules the theory that the brain "produces" thought, or that "thought is a mode of motion." Such materialistic theories are regarded as unthinkable, as merely "complex nonsense." But he goes, perhaps, further than the facts will warrant, in giving his adhesion to the "instrumental theory" of the brain, supported by the late Professor James and Dr. Schiller. This theory asserts that "under present conditions of our existence in space and time, one mind can only manifest itself to others through what we call a system of nerves." This is true, no doubt, but the connection of brain and mind is, surely, much more intimate than such a theory would allow. The brain seems necessary, not only for the expression of mind to others, but for the existence of mind for itself, and for all its operations. Though we cannot assert that the brain produces thought, we must assert the concomitance of mind and brain changes, and the instrumental theory must, at least partially, deny this. The undeveloped brain of the infant is, surely, concomitant, not only with a mind which has imperfect means of expression, but also with one that is itself undeveloped, and has little to express. As the brain develops the mind develops also, and when the brain is enfeebled by age the mind loses its vigour. A severe blow on the head will not only prevent me from expressing my thoughts and feelings to others, but destroys them altogether, for the time. When at the approach of sleep, the brain—if we may accept the common theory—is beginning to have less blood sent to it, and so to be less active, the consciousness grows vague and confused, and loses its unity when we fall into deep sleep. It seems unnecessary to burden the argument for immortality with this

doubtful scientific theory. For, after all, no scientific theory is really competent to determine the question. All science starts from an assumption—that of the independent existence of matter, and must always explain things in terms of matter and motion. But this assumption may be unjustifiable except for practical purposes. All we really know at first hand are sensations, thoughts, and volitions. They are the ultimate elements of the world. Who then shall gainsay us, if feeling—

"Obstinate questionings
Of sense and outward things,
Fallings from us, vanishings;
Blank misgivings of a creature
Moving about in worlds not realised,"

we suspect that our present life is but "the baseless fabric of a vision," and that not to a *future* life, but to the *eternal* life which is ours even now, we shall awaken from this dream of life? In any case Dr. Mellone has a much more cogent argument than any science can offer him. It is true that it rests also on an assumption—the assumption that the world is a rational order. "There is," he admits, "no abstract proof of this principle, but only" because the truth of all reasoning depends on it. "The soul of man," he argues, "is a living, growing thing," but in this short life it has not the opportunity of fully developing its faculties. We value men here, not so much for their actual achievement as for their potentialities, and their ideals. If, therefore, the universe is a rational order, we may expect "that all the faculties distinctive of humanity may be realised and exercised to their fullest extent," but this implies the continuance of life. Thus we may hope that opportunity will be given us for further growth and development, till all our possibilities are realised, and our nature reaches its true spiritual maturity.

Cogent as this argument seems, it gives us but a belief and a hope, and not a certainty, as Dr. Mellone would no doubt admit. For the deduction of this particular conclusion from the general principle of the rationality of the universe is not necessarily valid, since the rational order manifests itself in ways which often confuse us, or the world would not be thought the riddle it actually is. "It may be we shall touch the happy isles," and realise all that so often is crushed or stunted in our present life. It may be that this full and complete realisation is not for finite beings, and is possible only to that Eternal Life of the whole, the "all-inclusive life, comprehending all, explaining all." We may at all events cherish the hope, and if one rational and perfect life embraces and sustains all the diversity of the world, and manifests itself in our little lives, we have at least the serene trust that the best is, and will be, done, and that all is well!

ENGLAND AND INDIA.*

MR. RAMSAY MACDONALD'S book is not the work of a political pamphleteer. He

* *The Immortal Hope: Present Aspects of the Problem of Immortality.* By Sydney Herbert Mellone, M.A., D.Sc. Pp. 98. William Blackwood & Sons, 1910.

* *The Awakening of India.* By J. Ramsay Macdonald, M.P. London: Hodder & Stoughton. 6s.

went to India, not to get powder and shot for a campaign, but, as a wise man should do, in order to submit himself to impressions and to try to understand. If his pages hardly rise above the level of pleasant journalism, they succeed in being provocative of thought, and in deepening the reader's sense of the complexity of Indian problems and the need of the difficult art of sympathy in the tasks of government. The fundamental problem of all is that of education, which cannot be solved either by official indifference or by a wholesale importation of Western ideals. It is stated that at the present time 90 per cent. of the males and 99 per cent. of the females are illiterate. "We spend far too much of the income of India," Mr. Macdonald maintains, "on Imperial purposes, and far too little on Indian development; far too much on machinery, and far too little on the conditions in conjunction with which the machinery must be run." There are no doubt people who associate our rule in India with an ignorant and submissive population; but they are a diminishing number, and the facts have only to be driven home in order to create a strong public opinion in favour of a system of well-equipped schools, suitable for the needs of the country.

On the subject of religion Mr. Macdonald is not very illuminating, probably because his mind was preoccupied with social and political questions. He agrees that the number of conversions to Christianity has been exceedingly small, but he believes that it may gradually influence the life of the people by a process of insensible permeation, especially on its humanitarian side. "In the discipline which the Indian has to undergo in order that his religion may result in ethical conduct, Christian influence, if wisely directed, is to play a great part." Already he traces a liberalising and equalising movement in its work among the outcasts, who are beginning to question their position and to claim their rights in face of strong prejudices. It is not the first time that Christianity has incurred the reproach of making its converts among the most despicable of the population.

Mr. Macdonald is deeply impressed with the danger that our rule in India may sink into an inert officialism, without sympathy or imagination, but he is also keenly alive to the benefits we have conferred. He holds it to be an historical fact that England saved India. "If we cannot say," he writes, "that our rule has been a necessary factor in the development of Indian civilisation, we can say that in view of historical Indian conditions it has been a necessary evil. A foreign conqueror had to come, and no nation in the world, either at that time or to-day, could have done the work nearly so well as we have done it. Be our mistakes what they may, no alien rulers would have avoided them. Many of them could only have been discovered after they were made." Perhaps there are some heroic spirits who will dislike even this qualified admission of failure as "unpatriotic." But Mr. Macdonald regards mistakes as inevitable in the task of governing an alien people, for it is part of his political philosophy that "no race can govern another quite justly."

A BOOK OF SAINTS.*

THIS is a handy little volume which will help to keep us in good humour with piety. It may also do something to encourage the valuable habit of commemorating holy lives. The brief notices are carefully and reverently done—too carefully and too reverently to do full justice to the characters described. The attempt to give only facts and to eliminate the revealing legends is a deplorable mistake. We confess to a firm belief that the grotesque and miraculous narrative is far more trustworthy than the plain biographical record. Who cares about St. George, if you deny the dragon, and remove the charming lady? What is St. David without his delectable pig? If the pig is not the better man of the two, he is certainly a significant partner. It may be just our Liberal Christian prejudice, but we strongly suspect that on the whole the impossible legend tells fewer lies than the rationalistic "truth" (pronounced Terrewth). In other words, the imaginative wonder-loving tale is a more adequate expression of the genuine personality, and, therefore, clings more lovingly and scrupulously to reality than the mere catalogue of facts which pass for history. The only infallible record of human nature is the fairy tale. Take care of the legend and the fact will take care of itself.

LITERARY NOTES.

SINCE the days of Calamy no attempt has been made to present Richard Baxter's fascinating account of his own life, known as the "Reliquiæ Baxterianæ; or, Mr. Richard Baxter's Narrative of the Most Memorable Passages of His Life and Times," in an abbreviated and popular form. The announcement that Messrs. Longmans will publish this month selections from this famous book is of special interest. It has been edited, with notes and appendices, by the Bishop of Chester. The volume will also contain an essay on Baxter, by Sir James Stephen, reprinted from "Essays in Ecclesiastical Biography."

THE third volume of Mr. Francis Morgan Nichols' scholarly translation of "The Epistles of Erasmus" is in the press, and will shortly be issued by Messrs. Longmans. The second volume, which was published in 1904, carries the correspondence down to 1517. The translation is accompanied by a commentary confirming the chronological arrangement, and supplying further biographical matter.

WE understand that an article on "William James," by the Rev. L. P. Jacks, will appear in the *Contemporary Review* for December.

ON account of the indisposition of Dr. James Moffatt, who is translating Professor Eucken's new work, to be published under the title of "The Truth of Religion," Messrs. Williams

* Black Letter Saints of the Prayer Book. By E. M. Granger. London: J. M. Dent & Co.

& Norgate inform us that it has been necessary to postpone the issue until the new year. To expedite the publication arrangements have been made with Dr. W. Tudor Jones, who was a student for some years under Professor Eucken at Jena, to complete the translation.

MESSRS. MACMILLAN & Co. announce a new edition in one volume of "The Dynasts," Mr. Thomas Hardy's great drama of the Napoleonic wars. The work was originally published in three volumes, but many readers will doubtless welcome its appearance in a more convenient and less expensive form.

"A PICTURE SONG BOOK," containing old ballads and songs taken from various sources, and illustrated with water-colour drawings by the Earl of Carlisle, is announced by Messrs. Smith, Elder & Co., in conjunction with the Fine Art Society. Lord Carlisle was elected an honorary member of the Royal Society of Painters in Water Colours some years ago, but he has hitherto chiefly been known to the public as an artist by his landscapes. He has now been induced to allow what was originally intended for the amusement of his grandchildren to be bound up in an attractive volume. In addition to the ordinary edition, there will be an *édition de luxe* with the illustrations mounted and numbered.

AT Norton, the birthplace of Sir Francis Chantrey, the sculptor, lived the Shores, a family that occupied a place in the forefront of the battle that raged in the law courts round Lady Hewley's charities. A Miss Shore was denied burial in the family vault in Norton Church because of the Unitarianism of her family. Later there lived at Norton Hall Mr. James Yates, M.A., scholar and preacher, a close friend of another eminent Unitarian, Joseph Hunter, himself in close touch with Norton and the Shores in many ways. The Rev. Theophilus Lindsey, also, whose life was written by Thomas Belsham, is mentioned in association with Norton people, and Belsham himself preached at Norton. Another eminent Unitarian who was widely known in his day, the Rev. Henry Hunt Piper, spent the most fruitful years of his life at Norton. These reminiscences will be revived in a book called "Chantrey Land," which Messrs. Sampson Low, Marston & Co. will issue this month. It is written by Harold Armitage, and illustrated by Charles Ashmore. The prospectus promises a portrait of Joseph Hunter amongst the numerous illustrations.

AN exhibition of French pictures by Manet, and the Post-Impressionists, is being held at the Grafton Galleries, Bond-street. It is the first time that the English public have had an opportunity of studying the work of this novel and revolutionary school of painting. Among the artists represented in addition to Manet are Paul Cézanne, Paul Gauguin, Vincent van Gogh, and several others. The effect at first is certainly more disconcerting than attractive, but it is hardly wise to dismiss a movement which has aroused the interest of men like Sir Charles

Holroyd, Mr. Claude Phillips, Mr. Roger Fry, and Professor Holmes, as mere Fifth of November madness. It raises anew the whole question of the relation of beauty to art, and the need of a medium which is universal rather than curious and particular if art is to express itself in enduring forms.

PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Fifty Points in Favour of Unitarianism. 2d. net; cloth, 6d. net.

MESSRS. R. & R. CLARKE:—Romanism and Protestantism: Rev. R. W. Weir, D.D.

MESSRS. T. & T. CLARK:—The Great Texts of the Bible: Isaiah. Edited by Rev. James Hastings, D.D. 6s. net.

MESSRS. CONSTABLE & Co.:—The Gospel of Jesus: G. W. Knox. 1s. net. The Earliest Sources for the Life of Jesus: F. Crawford Burkett. 1s. net. The Emancipation of English Women: W. Lyon Bleas. 6s. net.

MR. C. W. DANIEL:—The Children All Day Long: E. M. Cobham. 1s. net. Three Days in the Village: Leo Tolstoy. 6d. net; cloth, 1s. net. Woman's Inheritance: C. H. le Bisquet. 2s. net.

MESSRS. HODDER & STOUGHTON:—Shaving of Shagpat, Meredith's allegory: Interpreted by James McKechnie. 3s. 6d. net.

MR. DAVID NUTT:—The Oral Law: M. Hyamson. 3s. 6d. net.

MR. J. M. WATKINS:—Survival and Reproduction: H. Reinheimer.

MESSRS. WILLIAMS & NORGATE:—An Open Letter to English Gentlemen. 2s. 6d. net.

THEOLOGISCH TIJDSCHRIFT.

FOR THE CHILDREN.

THE ROCK-CRYSTAL BOX.

THE young professor had very wonderful eyes—eyes that saw things in star-land, in earth, in sea, in air, which other eyes could not see. This wisdom of his was the philosophy of nature; he was professor of Natural Philosophy. He had come from Belfast to Glasgow College in 1846; but his eyes could not see the future. He did not know that he would be a professor at the college desk for 53 years.

The windows of his house—"No. 2, The College," it was called—looked two ways. One way was into a dull square yard, known as the Quadrangle; and on this side you could see the young learners—the students—pass to and fro, with books under arms. The other way was into some narrow back streets, dirty streets, miserable streets, dark streets. One of these lanes went by the name of "The Havannah." Now Havannah is a city in the island of Cuba in the West Indian seas, and palms and many lovely trees grow there in the happy sunlight. But this gloomy lane in Glasgow had no trees; and the young professor's eyes saw in this Havannah crowds of ragged creatures like grim ghosts, and in a letter to a friend he spoke of these poor scots as "dreadful specimens of humanity." So here, in the College, the grand lessons of science were learned; and, in the slums, men and women and children lived in dismal cellars. The professor saw fairer scenes when he spent a holiday in Switzerland, and climbed the giant hills and watched the roaring cascades.

In the winter of 1848-9, a shadow fell on Glasgow—mansions, College, and the Havannah. The cholera broke out, and the plague killed thousands. Among the dead was the professor's father. There are wretched lanes still in Glasgow (I have seen them), but the health of the city is better cared for, and to-day it would be hard for the cholera to find a home for its evil presence.

The professor was William Thomson, afterwards known as Lord Kelvin. It was he who laid the first cable on the bed of the Atlantic Ocean, so that telegraph messages could be sent from the New World to the Old; and many other wonders of science did he achieve. But the sad slum in the shadow of the College was a warning to our nation that the noblest science of all is that which gives thought to the health and housing and progress of the people. Pray do not suppose I mean that Lord Kelvin had no such care. I mean that none of us should be so wrapped up in the study of stars, or physics, or chemistry, or any other sort of science, as to forget the cry of the poor and the misery of the unclean lanes.*

Having told of a learned man, I will tell of a learned woman, Maria Agnesi, born at Milan, in Ita'y, in 1718. As a little girl of five she spoke French; at nine, Latin; at eleven, Greek; and at 20, Spanish and German. A famous Frenchman visited her house, and saw Maria sitting on a sofa in the company of thirty persons; and an Italian count spoke to her in Latin, and in that language she replied easily and with quick understanding, and the company admired her knowledge. She was scarcely a grown woman when she had written 199 essays on science, and she felt a joy in writing on algebra and geometry, and her name was mentioned by many lips as that of a very remarkable scholar. The Pope sent her a coronet set with precious stones, and also a gold medal; and the Empress Maria Theresa of Austria gave the clever Maria (her namesake) a rock-crystal box adorned with a shining gem. A professor of mathematics was wanted at the University of the city of Bologna, and the post was offered to Maria Agnesi, but she did not accept it.

In 1752 her father died. Several of his sons were still young, and needed a guardian to watch over them till they could do their duty as men and citizens. Maria gave much of her time to their service; she was herself their tutor, and taught them from the ample store of her learning. But her heart was large enough to gather into its circle of love yet other folk who were not members of the Agnesi family.

Fatherless and motherless children found a friend in Maria, and a refuge under her roof.

And still her heart had room. Two infirm persons were added to the group who sheltered in her house.

This teacher of her young brothers, this guardian of orphans, this protector of the infirm, had a wondrous hunger in her soul. She hungered for the doing of more works of mercy. Her mind, once filled with a passion for science, and books, and skill

in speaking tongues, now gave itself to the science of the helping hand, and the language she loved most was the language of comfort whispered in the ear of the sorrowful.

Shall we then say that all her learning was a mistake? Not at all. But the science of humanity is a finer part to play than the heaping up of the wisdom of many schools.

Maria Agnesi saw poor women who had no proper homes, and she resolved to set apart a portion of her large mansion as a kind of asylum for these sisters in want.

But now a pause took place. The orphans and the infirm, and the sorrowful women could not be fed and aided without money.

Maria Agnesi searched among her treasures. She took up the crystal box, which glittered like fairy-glass. From an Empress's hand she had received this gift as a mark of admiration for her learning. She looked at the box of crystal, and she looked at the pale faces of her humble companions.

A rich Englishman was passing through the city, and she knew he had a taste for articles that were rare and curious. To him she sold the Empress's crystal box, and her purse was full, her heart was glad for the sake of the women.

And still the work grew, and 450 persons of both sexes at length received the compassion and the alms of the lady of Milan.

She died in 1799, and people called her the Servant of the Poor.*

More than a century has passed, and to-day the wise folk do not believe the best way to end the sorrows of the slum and the sickness of the poor is to sell jewels and bestow alms; nor can homeless women be all sheltered under the roofs of the wealthy. You young citizens must, as you grow older, help us to find nobler and more useful plans than these. But we honour the memory of Maria, the Servant of the Poor. We think, as she thought, that love to one's neighbour is a purer thing than the learning of the college. Science is a treasure of the mind, and it is the glory of man to know more and more of the vast world he lives in; but his chief glory is to bless his fellows.

We admire the box, not just for its sparkling crystal and its brilliant gem, but because love used it for the service of the brethren.

F. J. GOULD.

MEETINGS AND SOCIETIES.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Council Meeting.

A MEETING of the Council of the British and Foreign Unitarian Association was held at Essex Hall on Tuesday, November 8, when the Rev. Charles Hargrove, who was in the chair, was congratulated on his accession to the position of president. The meeting was attended by Mr. Howard Chatfield Clarke (treasurer), and Mr. Edgar Chatfield Clarke; Mrs. Aspland,

* Prof. S. P. Thompson's Life of Baron Kelvin, vol. i. pp. 201-211.

* Article in the Popular Science Monthly, vol. iii, pp. 402-409.

Miss Brock, Swansea; Mr. G. W. Brown, Miss Burkitt, Hove; Miss Clephan, Leicester; Mr. E. Capleton, Mr. G. H. Clennel, Rev. Delta Evans, Rev. H. Gow, Mr. Charles Hawksley, Mr. H. B. Lawford, Mr. I. S. Lister, Mrs. W. G. Mace, Mr. F. W. Monks, Warrington; Mr. C. F. Pearson, Rev. J. A. Pearson, Mr. J. G. Pinnock, Southsea; Mr. Ion Pritchard, Rev. H. Rawlings, Rev. C. Roper, Miss Emily Sharpe, Dr. C. Herbert Smith, Rev. F. Summers, Rev. W. G. Tarrant, Miss Tayler, Mr. Alfred Wilson, Rev. W. Wooding and Mrs. Wooding, Mr. T. P. Young; the secretary, Rev. W. Copeland Bowie, and the missionary agent, Rev. T. P. Spedding.

Letters regretting absence were received from the following:—Sir William Bowring, Mr. B. P. Burroughs, Rev. A. A. Charlesworth, Mr. Leslie Chatfield Clarke, Rev. G. Heaviside, Mr. W. Byng Kenrick, Miss Clara Lucas, Rev. W. W. C. Pope, Rev. H. J. Rossington, Rev. J. H. Weatherall, and Mr. L. N. Williams.

Mr. Hargrove said he was not going to depreciate nor to praise himself, but he was very grateful for the kind things which had been said about him. It had been a surprise to discover how much value was set upon his services outside his own church. He felt it was a matter of sincere satisfaction to them all to have Mr. Bowie restored to them, and he hoped that their able and esteemed secretary would be able to give them his help for many years to come. They must, however, make his labour as easy as possible, and insist on his taking care of himself. Mr. Bowie thanked the president for his remarks, and then proceeded to read the report, a summary of which is given below. A few questions were then put to the secretary, to which Mr. Bowie replied.

Mr. Hargrove, in moving the adoption of the report, said he had been struck with real wonder at the amount and diversity of the work which was being done by the Association, but he wished its aims and activities were more widely known. He referred to the openings in New Zealand and Canada and Africa. From Western Canada in particular the call had come for us to send out men where congregations of 500 can be got together as easily as congregations of 50 in this country, but they were rendered helpless by the want of money, which was always the great difficulty. Mr. Hargrove concluded with a few words of special reference to the Berlin Congress, which was a memorable and historical gathering of men representing almost every nation on earth. All the delegates, though sometimes belonging to countries which are supposed to entertain feelings of hostility to each other, had met on terms of mutual peace and goodwill. It was a proof that the Holy Spirit had not confined its manifestations to the past. The Congress, he said, was not a Unitarian Congress; those who were present were gathered together in the interests of Liberal Religion. But it should not be forgotten that the Congress was due to Unitarians, and this was something to the credit of the Association which should always be kept in mind.

Mr. H. Chatfield Clarke, hon. treasurer, made a brief reference to the financial statement in the Report, and said that in view of the losses they would sustain next year

on account of the £500 promised conditionally by an anonymous donor being withdrawn, and owing to other circumstances, they must do their best to make up the deficit and devote themselves with greater energy to the task of getting in the money which was needed to meet all their heavy expenses. He felt that this could be done more successfully if they had a treasurer who gave every day in the week to the work, and who would be always ready to meet inquirers and get in touch with people at a distance. This it was impossible for an honorary treasurer to do, but he would welcome any hints from those present as to the way in which the work which was being done at present could be effectively increased. The report was then passed, and the meeting came to a close without further discussion.

SUMMARY OF THE REPORT OF THE EXECUTIVE COMMITTEE.

The following is a summary of the important branches of work referred to in the report, with the exception of the International Congress at Berlin, the visit to Hungary, the Autumnal Meetings of the Association in Birmingham, and some other matters which have been reported already in our columns.

At the last meeting of the Council it was reported that to the end of March grants to the extent of £1,720 had been made to churches and societies. Since then there have been new or supplementary grants to nineteen churches, bringing the total to over £2,400. In addition special grants have been made to Bath, Braintree, Bradford (Manchester), Carlisle, the Eastern Union, Ipswich and Morecambe. These grants were made for missionary efforts, which the churches were attempting. The committee have many applications to assist in building or alteration schemes, and help is generally rendered in these cases on condition that the church itself raises a certain proportion in a specified time. The churches promised help in this way are—Ansdell, Aberdare, Ballee, Brighton, Derby, Gateshead, Hale, and Lye.

It is gratifying to find that arrangements have been made by the trustees for the reopening of the chapel at Lincoln, and the President of the Association will take part in the inaugural services. At Cambridge Rev. E. W. Lummis is again conducting services during the present term, with the exception of one Sunday, when Dr. Carpenter was the preacher, and December 4, when Principal Maitra of Calcutta will preach. Special services have been held in several of the churches. Meetings are being held at Walkden, where successful Van Mission work was done this season. For these meetings the Missionary Conference is responsible as well as for a further course of lectures in Douglas. The missionary agent has preached in a large number of churches in various parts of the country.

In the last two numbers of *Word and Work* particulars of the Van Mission have appeared. The season's work has been seriously interfered with by inclement weather, and the attendances are consequently lower than in the two previous

years. There has, however, been an average of 237 persons at 496 meetings, and except in the southern district, the results have been satisfactory. Seventy-five ministers have taken part in the Mission, as well as two ladies, a Congregational minister, and two American ministers. The difficulty of following up the mission by efforts on the part of local missionary associations has again been experienced, but in several instances assistance has been rendered to some of the smaller churches. At Walkden, in Lancashire, there is some possibility of a new movement as a result of the Mission. The Van Mission having now been in existence for five years, it is proposed to review the work done in all its aspects, so that any improvements in method and efficiency may be adopted; suggestions are accordingly invited, especially from those who have had any practical experience of the work.

Publications.

The books published since the last meeting of the Council are "Theodore Parker's Prayers," edited by Rev. Charles Hargrove; "The Story and Significance of the Unitarian Movement," being the Essex Hall lecture for 1910, with additional notes by the author, Rev. W. G. Tarrant; "Lectures on the Composition and Delivery of Sermons," a course of lectures delivered by Dr. Drummond to audiences of lay-preachers in London; "Things New and Old," a volume of tracts which have appeared in the Unitarian Penny Library; a second edition of "What do Unitarians Believe and Teach," and "Fifty Points in Favour of Unitarianism," a popular presentation of the things commonly believed by Unitarians, by Rev. Alfred Hall. Notices of these new books appeared in *Word and Work*, a copy of which is posted regularly to ministers and secretaries of congregations.

Three numbers have been added to the Unitarian Penny Library, viz., "The Unitarian's Justification," by Rev. John Page Hopps; "The Proof of Immortality," by John Haynes Holmes; and "Theodore Parker," a reprint of a lecture by the late Rev. R. A. Armstrong, issued in view of the centenary of the famous American reformer. In addition "Questions and Answers on Unitarian Belief," and "A Common Sense View of the Bible," by Dr. Brooke Herford, have been added to the Unitarian Leaflet series.

A further edition of five thousand copies of the revised Essex Hall Hymnal is being printed, bringing the total issue from 1902, the year of publication, to 30,000. Rev. V. D. Davis has completed the translation of "Christus," by Professor Johannes Weiss, and the work will be issued before the end of the year. The gift of a number of copies, in sheets, of Dr. G. Vance Smith's Bible and Popular Theology, from Rev. G. Hamilton Vance, will enable readers to obtain this valuable book for a shilling. The "Unitarian Pocket Book," and the "Essex Hall Year Book" for 1911 will be published in the same form as the present issues. The list of ministers has been revised and approved by a joint committee representing the Association, the National Conference, and the Ministerial Fellowship.

In connection with the reading scheme prepared by the National Conference Committee, it has been decided that lay-workers shall have the opportunity of purchasing at half price any books that are actually published by the Association.

Grants of books have been made on their personal application to 49 orthodox ministers, including twelve Congregationalists, eleven United Methodists, 13 Baptists, two Wesleyans, a Calvinistic Welsh Methodist and a Welsh Presbyterian. The general grants of literature include 4,264 books and 41,105 tracts, valued at £187 17s. These are exclusive of 22,693 tracts used by the Van Mission from the Book Room stock, as distinct from special tracts, &c., printed for the Mission, which brings the Van Mission circulation to over 250,000. It is also exclusive of the McQuaker grants of 45 books and 6,199 tracts, to the value of £22 6s. 4d., and 6,100 tracts for the Scotch van.

Colonial and Foreign.

Opportunities for work in the Colonial and foreign mission field increases more rapidly than the ability to keep pace with them. A grant of £100 has been made in aid of the new church which is to be erected at Winnipeg, and Rev. F. W. Pratt sends a copy of an urgent appeal to Unitarians in the British Isles which is warmly commended by the Committee. There is naturally a desire to have a strong church in Winnipeg, which is the metropolis of the Canadian West. The American Unitarian Association has made a gift of £370, and are loaning without interest a further sum of £1,250. Members of the congregation are themselves raising £700, and a further sum of £500 is wanted to enable the congregation to erect a church. Mr. John Harrison has sent 100 copies of the Essex Hall Hymnal as a personal gift to the church at Hamilton, of which Rev. Felix Tayler is minister.

In regard to the position of affairs in New Zealand, the Committee are glad to announce that the difficulty in finding a successor to Dr. W. Tudor Jones as minister at Wellington has been solved by the appointment of Rev. William Jellie, who has served long and successfully at Auckland. The pulpit at Auckland is to be filled by Rev. Richard J. Hall, of Ansdell, who sails almost immediately. The warmest wishes of the Council, as well as of the Committee, for his success will accompany Mr. and Mrs. Hall on their departure. The opening Unitarian services at Christ Church, Timara, and other centres in New Zealand, is warmly commended.

The Committee wish to congratulate the minister and the congregation in Adelaide on the fact that Rev. Wilfred Harris has accepted an invitation to remain for a further period of three years. A grant has been made to enable Rev. George T. Walters to visit and lecture at Brisbane. The reports of Rev. F. Sinclair speak with much hopefulness of the opportunities in Melbourne where, in addition to increasing congregations, there is news of the good effect of a number of open-air meetings.

Rev. R. Balmforth, of Capetown, some time ago suggested that one of our well-

known ministers should be sent on a missionary journey to lecture and preach at Johannesburg, Pretoria, and a few other places in U.S. Africa, and the Committee hope they may be able to give effect to the proposal in the early part of next year.

From various causes the mission work in Tokyo, Japan, had to some extent declined, but it is gratifying to report that since the return of Rev. Clay McCauley, the missionary minister of the American Association, under whose auspices the Unitarian movement was founded, the work has been revived and consolidated.

At Brussels the Rev. Paul Teissonière entered upon his ministry as successor to Rev. James Hocart at the beginning of October, and it is believed that under his ministry the church will continue to make progress as a centre of liberal Christianity in Belgium.

A grant of £25 promised some time ago has been claimed by the congregation of Zodmesvasarhely, who have erected a church amid the congratulations of their Hungarian brethren, in which the Committee have been glad to join. It is interesting to add, in connection with Unitarianism in Hungary, that on the occasion of the recent visit of the English delegates, a contribution was made of £50 in aid of the building of a Unitarian Church at Deva, the scene of the imprisonment and death of Francis David, whose four hundredth anniversary was celebrated in August of this year.

At Manchester College, Oxford, there are now the following foreign students:—Japanese: Mr. S. Uchigasaki, who is taking a third year's course; Indian: Mr. Chakraverti, who has been engaged in social and religious work in connection with the Adi Somaj; Hungarian: Mr. S. Gyorf. The Association is responsible for the whole of the scholarship for the Indian student, amounting to £100 per annum, while it contributes £75 towards the support of the Japanese student, and £50 towards the cost of educating the Hungarian student. The Committee of Manchester College grant £25 and £50 to make the latter scholarships £100 each.

Satisfactory reports were received from Mr. N. Chakrabarti after his tour in the Khasi Hills district, and the grant has been increased from £50 to £75 in order to carry on the work more successfully in a number of outlying villages. Postal mission work is continued at Bombay under the superintendency of Mr. V. R. Shinde, at Calcutta by Mr. H. C. Sarkar, both of whom are old Manchester College students; at Madras by Mr. Govinden, and at Lahore. The Committee will continue the grants of literature to these four centres, but financial aid will be discontinued, the local missions being now left responsible for their own working expenses.

A grant has been made to Mr. Kiefendorf, resident in Jerusalem, to enable him to issue a translation in Arabic of Rev. James Harwood's "Appeal to Mohammedans." Grants have been made of literature to religious inquirers in Iceland, Cyprus, Gibraltar, Moscow, and other places far and near. From a college in the North-West Provinces of India twenty-four students recently applied for copies of

Rev. R. A. Armstrong's "God and the Soul," and these have been sent.

Finance.

The income of the Association (exclusive of the McQuaker Fund) for the ten months ending October 31, 1910, amounted to £5,943. It was made up as follows:—Subscriptions £3,027 (including £700 belonging to 1909 but paid in 1910), collections £101, dividends and interest £1,300, Van Mission receipts £518 (including £150 from the late Mrs. Bayle Bernard paid in advance), Book Room £894 (including grants made of books and tracts to the value of £226), miscellaneous £100.

The expenditure during the same period for all purposes was £5,612, leaving a balance of £331, to which £516 carried over from 1909 has to be added, making £847 in all. It is estimated that the whole of this balance, along with the additional receipts, will be required to meet the liabilities of the Association up to December 31, 1910. In the year 1911, owing to the lapse of the special subscription of £1,000 a year, latterly £500, along with other large sums promised for a specific period, the Committee will have to face a probable reduction of income in subscriptions of from £1,200 to £1,500 compared with recent years. This will necessitate curtailment of grants and lessening of missionary work in several directions unless Unitarians throughout the British Isles come forward to the support of the Association.

The van receipts to October 31 were £518, and the expenditure (including the missionary agent's salary) £794. Rev. T. P. Spedding will presently renew the appeal to former subscribers to meet this deficit.

Association Sunday is fixed for November 20, when it is hoped that collections will be made in all our churches on that or other convenient date on behalf of the missionary work of the Association at home and abroad. In 1909 two hundred and fifty-four congregations had collections, and the sum of £570 was received. It will be of great assistance if our ministers will call attention to the principles and work of the Association when inviting the members of their congregations to contribute.

FAREWELL TO THE REV. R. J. HALL

At the close of the Council Meeting of the British and Foreign Unitarian Association on Tuesday, a joint meeting was held with the British League of Unitarian Women to say good-bye to the Rev. R. J. and Mrs. Hall on their departure for Auckland, New Zealand. The Rev. Charles Hargrove, who was in the chair, said that he could congratulate Mr. and Mrs. Hall on the place to which they were going, not only because the climate was a favourable one, but because they would meet with good friends there, and find a great field for work. There was a future before New Zealand, and if the members of the Association did their part, and those whom they were sending out did their part also, something could be done there for Unitarianism. A farewell must have its element of sadness, but while they fully realised this and sympathised with Mr. and Mrs. Hall, they bade them good-bye with pleasure because they were so fitted for the work they had taken up.

The Rev. W. H. Drummond said that if he

might still claim to represent the Non-Subscribing Presbyterian Churches in Ireland, he would like to give Mr. Hall God-speed on their behalf. He knew that all the ministers and congregations in Ireland who had watched Mr. Hall's career since he was a boy would join with him in expressing a hope that he would have a fruitful career in New Zealand. Ireland had produced some grand colonists and empire-builders, and now they were sending out another Ulster man to carry on the tradition. Mr. Hall would take with him their earnest prayers and good wishes for his success. Mr. G. W. Brown said that he believed the members of the Auckland congregation would be glad and proud to know that, in Mrs. Hall, they were receiving among them a relative of their revered friend, Dr. Carpenter. Mrs. S. Martineau then made a sympathetic and encouraging little speech, in which she asked Mr. and Mrs. Hall to convey to the Auckland congregation a message which had been drawn up that afternoon and submitted to the gathering of British Unitarian women from 14 branches of the League, which she represented, in and around London. The message expressed the cordial goodwill and sympathy of the members of the League towards their sisters across the sea, who were not only of their blood but of their faith.

In replying for himself and his wife, the Rev. R. J. Hall said that the parting with his congregation at Ansdell had proved a more bitter one than he had expected, but although he felt it so deeply, he was glad to go to a place where he believed he was needed. They were not going into exile, but to a field of labour for which they had been predestined, to preach the gospel of love and fidelity which had been taught them by Unitarians whom they had loved.

Mr. Hargrove affectionately bade Mr. and Mrs. Hall God-speed, and the proceedings terminated.

LORD AIREDALE AT LYDGATE.

IN the course of a speech at the laying of the foundation stones of the new school at Lydgate, near Huddersfield, which we reported briefly last week, Lord Airedale made some interesting remarks on the danger of endowments and the growth of knowledge and freedom in religion. He was, he said, a member of an old congregation in Leeds which possessed a very valuable property, and he had been asked from time to time by the enterprising minister, the Rev. C. Hargrove, whether it would not be wise to dispose of some of it for the benefit of the congregation. In his opinion if that property were sold, it should be used for further developments. He had the Lydgate example in his mind, and he had always objected to the accumulation of large sums of money for the purpose of relieving any particular congregation from the sacrifices it had to make for the maintenance of public worship and of the institutions connected with its congregation. They built up a finer people, a nobler cause, if in that building up personal sacrifices had to be made, whether of service or pecuniary assistance, and unless they had that personal sacrifice in those higher causes which they were endeavouring to develop those causes would not go very far, and the people themselves would not be expanded or educated.

He recalled fifty years of membership of the Millhill Chapel at Leeds, and when he thought of views he held as a young man, associated as he was with so many active worshippers there, it was most interesting to examine the different views which were held by intelligent, thoughtful members of the congregation, one believing in the verbal inspiration of the Bible, and another for a very good reason, the reason of knowledge, casting that altogether aside. From year to year, with increased knowledge,

additional information, and the results of the learning and industry of others more instructed than he was, the things to which they were attached were gradually melting away into the azure of the past, to be known no more. As a manufacturer looking at the great developments in the application of science he said, "What children we were fifty years ago in our applications of electricity and chemistry and other sciences." And so, also, very dimly it was true, he saw how, by increased study and knowledge and application of learning; we were getting an insight, a very dim insight it was true, into the mysteries of creation. He had heard certain great preachers speaking confidently of the form and the constitution of the world to come. He had heard men for whom he had the deepest reverence giving their views and their visions, and he had recognised that they saw farther than he did, that there was a something behind the creation which was not known to us, but if they took his illustration of the developments of practical science, which had been enormous, they would see that the same possibilities were open to us as this inquiry and this knowledge was extended. This vast creation of ours was governed by certain laws. If those laws were transgressed the penalties had to be paid. It was only within this generation, it might be said, that the laws of health were beginning to be understood. Great epidemics had been regarded as visitations of God. They were visitations of God, but because His laws were being transgressed. His laws of cleanliness were only beginning to be known and to be applied, and the great law which we should discover was that the Kingdom of God was within us, and that the great and mighty giver of creation was something which it might be possible for us yet to understand and be associated with. How we should be associated with Him was not for him (Lord Airedale) to suggest, but it was for him to suggest that by obeying His laws they were becoming members of His Kingdom. By teaching those laws in their schoolroom and places of worship they were doing the service they had set out to do in the foundation of what were to be beautiful schools.

We understand that the total estimated cost of the new school premises at Lydgate amounts to £1,445, leaving £254 still to be raised.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

THE annual meetings of the Association were held at Chesterfield last week. The attendance of ministers and delegates was above the average. Among the visitors were the Rev. H. Enfield Dowson and the Rev. W. Copeland Bowie. At the business meeting the chair was taken by Mr. Franklin Winsor, and subsequently by the President of the Association, Alderman Royce, of Leicester. The Rev. J. M. Lloyd Thomas presented the committee's report, which was of a satisfactory nature. The past year's record, it stated, is one of steady and fruitful work. If there is no striking incident to mention, there is evidence of growing strength in all of the nine settled congregations. The prospects, except in one or two extreme cases of weakness, are more cheerful, and there is an unmistakable note of modest confidence in most of the reports. The report also mentioned that arrangements have been made for the reopening of the Lincoln Chapel, which has been closed for many years. The treasurer's statement showed a deficit, and a strong appeal was made for further financial support, which has become absolutely necessary if the committee of the Association is to take advantage of the opportunities presented to it. After a cordial welcome had been extended to the Rev. H. E. Dowson and W. Copeland Bowie, Alderman Royce, of Leicester, was re-appointed president. The Rev. F. H. Vaughan, of Mansfield, was appointed secretary

in succession to the Rev. J. M. Lloyd Thomas. Mr. Thomas was cordially thanked for his services during the past eight years, and was appointed a vice-president.

At the conference, which was held in the afternoon, the Rev. W. Whitaker, of Hull, read a thoughtful and stimulating paper on "The Break-up of the Old Synthesis, and After," the argument of which we hope shortly to present to our readers in an article from Mr. Whitaker's pen. In the evening divine service was held in the Elder Yard Chapel, when a sermon was preached by the Rev. T. Rhondda Williams, of Brighton.

INTERESTING EXPERIMENT AT DONCASTER.

SINCE the closing of Hall Gate Congregational Church against the Rev. Percy Jones and the majority of the congregation, and the consequent law-suit, the adherents of the New Theology have been without a building of their own, and have carried on their services in the Guild Hall, with an interval during which they were obliged to repair to the Corn Exchange. It has been recognised that if the cause was to maintain a permanent prosperity, early steps must be taken to secure a permanent home. The way to this consummation was paved with difficulties, for suitable sites in Doncaster are scarce, and land is dear.

For some time—almost from the first—the idea of an amalgamation with the Unitarian body had presented itself as opening up a possible way out of the difficulties. The opportunity for discussing the question came with unexpected promptness, for the resignation of the Unitarian minister, the Rev. Halliwell Thomas, which took effect six weeks ago, left his congregation without a pastor, for the first time in 23 years, and rendered the situation peculiarly favourable for any project of amalgamation.

Encouraged by the Yorkshire Unitarian Union, the two congregations entered upon negotiations with a view to amalgamation which seem likely to be brought to a successful issue. As a result the members of the Unitarian congregation have declared themselves by vote in favour of the amalgamation, provided that such a course can be carried out on terms satisfactory to themselves. On Tuesday night of last week, a meeting of the members of the Congregational church now worshipping in the Guild Hall was held, and it was agreed that amalgamation should take place, and a new church be erected for the united congregation, provided terms of agreement can be arrived at to be submitted in writing and approved at a subsequent church meeting. We understand that it is proposed to build a new church, the present site being utilised with the addition of some adjoining land which has been purchased by the Rev. Percy Jones's congregation. It will, of course, says the *Doncaster Gazette*, be realised that the building project has not assumed any absolutely definite shape at present, but the possibilities may be discussed. The new church will possess a splendid site, right in the centre of the town, fronting on its main thoroughfare. To the already extensive area occupied by the Unitarian Church, parsonage, schools—at present used by another religious body—and graveyard, will be added that of the premises acquired from Mr. Slack. The frontage of these combined premises will be actually wider than that of the Congregational Church higher up Hall Gate. On this site it will be possible to erect a spacious church, with seating accommodation for, say, 900 persons, and still have room for schoolrooms behind, and for an institutional building fronting on Wood-street. Such a church—exclusive of the other buildings—has been estimated to cost about £3,500, and as soon as final agreement shall have been reached upon the terms of amalga-

mation, it is in contemplation to put in hand at once the work of demolishing the present buildings and erecting the new ones. It is a part of the provisional agreement that the Unitarians shall contribute the site of their present buildings as their share of the bargain, and it will remain for the united congregation to set to work to raise the cost of the new buildings. A start in this direction has already been made by the Guild Hall congregation, and the fund will no doubt receive a good "send off" by the visit of the Rev. R. J. Campbell at the end of this month.

The name of the new church has been provisionally agreed upon. It is to be the "Hall Gate Free Church," or "Free Christian Church," both sides dropping their respective "labels" without, necessarily any sacrifice of their individual convictions. The Trust Deed will be framed upon similar lines to that governing the existing Unitarian Church, which lays down no doctrinal tests, stipulating only that the building shall be used "for the worship of Almighty God." The new church will, its promoters claim, stand for freedom of thought, freedom of utterance, and an active social and institutional work in the midst of growing Doncaster.

MORAL EDUCATION LEAGUE.

In connection with the scheme for bringing out a book by Mr. F. J. Gould, entitled "Youth's Noble Path," a collection of moral lessons for the use of schools and families in India, Mr. and Mrs. Ratan Tata are inviting friends and sympathisers to hear Mr. Gould give a specimen lesson to a class of children at York House, Twickenham, on Wednesday, November 16. There will be tea and coffee at 4.45, and the lesson will begin at 5.15. Lady Downes will preside. Cards of invitation may be obtained if application is made at once to Mr. Harrold Johnson, The Moral Education League, 6, York-buildings, Adelphi, Strand, W.C. We have received a booklet containing specimen chapters from "Youth's Noble Path," which the League hopes to issue before the end of the year. Mr. Gould has aimed at the construction of "an orderly scheme of ethical instruction, couched in the simplest possible language, and both deriving its material from, and appealing to, various forms of Indian faith and tradition." It is felt that there is a crying need for a work of this kind in view of the changes which are taking place in India, and the fact that "increase in inter-communication, extension of political activity, and contact with Western thought . . . have effected a re-direction of the social and spiritual outlook, and have necessitated a remoulding of the educational methods."

THE SOCIAL MOVEMENT.

"WHAT TO READ ON SOCIAL AND ECONOMIC SUBJECTS."

THE list of books on social questions is now so bewilderingly large, and so much really valuable work in the social field has been done of recent years, that the non-expert student is often in need of a little judicious guidance as to the choice of literature dealing with social problems. Some extended bibliographies, more comprehensive than the average person needs are in existence in English, French and German, and of late a large number of brief lists of books have been published. But something between these two extremes was needed, and the issue of a revised edition of what was originally a Fabian tract, "What to Read on Social and Economic Subjects," supplies the need better than anything else published up to the present in English. Pre-

pared at first on quite impartial lines by Mr. Sidney Webb, Mr. Graham Wallas, and others, it has now been brought up-to-date by Mr. E. R. Pease, assisted by Miss B. L. Hutchins and Mr. F. J. Matheson, with a final revision by Mr. Sidney Webb. Under the different subject headings there are full bibliographies, and the book is fully and accurately indexed. The value of the little volume (P. S. King, 1s. net) is increased by interleaving, and we suggest that as it is to be for reference and for regular use at the desk, the next edition should have a cloth or linen back. There are a few slight slips and omissions. Mr. T. Fisher Unwin has brought out a cheap (2s. 6d.) edition in a single volume of Holyoake's "History of Co-operation." The well-known Everyman Library has a selection of Mazzini's work, with preface by Professor Thomas Jones, containing all that the average man cares or perhaps needs to read of the great apostle of Italian emancipation. Early in the present year Messrs. Smith, Elder & Co. re-issued Bagehot's "Lombard Street," with preface and corrigenda by Mr. Hartley Withers. On page 48, the price of the volume of the Socialist Library is 1s. 6d. and 1s. net, not 2s. 6d., and the name of the translator is misspelt. On page 51, beside the Christian Social Union, some mention might have been made of the Social Service Unions of the other religious bodies, inasmuch as there are now eight such unions in existence.

THE PEACE MOVEMENT IN THE SCHOOLS.

A SCHOOL Peace League has been formed, with the support of a number of head masters of secondary and elementary schools, and of other teachers and persons interested in education. The aims of the League are stated in the following terms:—

- (1) To promote through the schools international peace, arbitration, and friendship.
- (2) To study, in meetings and conferences, the problems of racial relationships, and the best means of developing in the minds of children right ideas concerning them.
- (3) To further the introduction into the teaching of civics and history of a knowledge of the international peace movement, the Hague Conferences, as the embryo world-parliament, the Hague Tribunal, and the growth of international interests and means of communication.
- (4) To suggest lessons and courses of lessons in civics, and the lines of development of a rational and humane national life and patriotism, together with the corresponding duties to humanity.

By agencies like this and by exchange of visits between scholars of different nationalities, the rising generation ought to be preserved from the lamentable ignorance and suspicion of foreign countries which is so frequently to be observed in our public life.

THE EMPLOYMENT OF MOTHERS.

PRESENTING the report of the Public Health Committee to the Staffordshire County Council on Tuesday last, Lord Lichfield said the birth-rate of the county continued to decrease, and unless they could save the lives of some of the children who died before they were a year old the outlook was not very promising. But the improvement in the direction of saving life continued, doubtless owing to more effective hygienic arrangements. During the past few months Dr. Reid, the county medical officer, had, through the Home Office, conducted a series of interesting investigations regarding the effect upon the birth-rate of the employment of women. The results showed that the death-rate under one year per 1,000 births was 146 in cases where the mothers lived and worked at home, and 209 where the mothers were employed in factories and worked away from home. This excessive mortality was

attributed to the fact that the women who worked in factories were unable to nurse their babies for more than a month after confinement, while those who lived at home were able to nurse their babies for three months or even longer.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ansdell: Farewell to Rev. R. J. Hall.—The Rev. Richard J. Hall, who for the past two and a half years has had charge of the Ansdell Unitarian Church, preached his farewell sermon to a large congregation on Sunday evening, October 30, and on Monday was the recipient of a handsome present from the congregation. Mr. A. B. Webb presided at the farewell meeting, and he was supported by the Rev. R. J. Hall, the Rev. Horace Shortt, of the Unitarian Church, North Shore, Blackpool; the Rev. Morton Gledhill, pastor at the Ansdell Baptist Church; and Mr. S. Thomas, secretary of the Ansdell Unitarian Church. Mr. Thomas read letters of apology for inability to be present from the Rev. F. J. Layton, the Rev. Charles Travis, of Preston, and the Rev. E. T. Priestley Adams, and also a telegram from Mr. and Mrs. W. B. Milner, all expressing their regrets at being unable to attend. The Chairman said that they had always felt that Mr. Hall was worthy of a larger sphere and of greater opportunities than he ever could have in Ansdell. They knew perfectly well that after they had heard him for a little while here, however much they appreciated him, it would not be likely that they could offer him such inducements as to retain him for any great number of years. The loss was entirely on their side, as he was sure Mr. Hall would be appreciated in New Zealand quite as highly as he had been appreciated there, and he considered it was they who were the losers on that occasion. The Secretary then read the address which had been prepared, and Mr. R. Hargreaves, secretary of the Sunday-school, read a letter from the scholars. Speeches were made by Mr. Halstead (president of the North Lancashire and Westmoreland Unitarian Association), the Rev. Morton Gledhill, the Rev. Horace Shortt, Mr. Hunt, Mr. Sutcliffe, and Mr. E. S. Heywood. A presentation of a gold watch was then made to Mr. Hall, who, in thanking the members of the congregation for their gift, said that if he thought the world were made for friendships he should never, during his lifetime, have left Ansdell. But he was convinced that the world was not made for friendships, but that friendships were made for the world. He knew that in that church, if he had preached adherence to duty, that preaching had come because he had seen in the lives of many of the members of his congregation the adherence to duty, which had been an inspiration to him in his preaching. He was convinced that the gospel he had tried to preach, the tradition he had tried to establish, would be taken up and carried on by his successor, because he knew that those in whom he had trusted, whom he had loved, and who had accepted the teaching he had tried to give, would go on in the same spirit. He wanted them to take that final word from him. He asked them to remember that they and he for two and a half years had been closely connected, and when he went across the seas his heart would ever be for his ain folk. A man's first congregation must, he thought, be his dearest congregation. He went with a gospel that they had taught him to preach.

Bournemouth.—The lecture hall below the West Hill-road Church has recently been adorned and made more comfortable by curtains to divide the room, carpets for the floor, and a set of screens, the gift of Mr. Archibald Kenrick, a member of the congregation, and this has added fresh zest to the Wednesday evening meetings of the Social Society. On October 26 a delightful lecture was given by the Rev. Henry Gow, of Hampstead, on "A Holiday in Donegal," with vivid glimpses into the character of Irish peasant life and the prospects of the country. On November 2 the evening was devoted to Milton's "Comus," with the original incidental music by Henry Lawes, rendered by Mrs. Belben and a company of friends from Poole. The introduction and comment, with readings from the poem, were given by the Rev. C. C. Coe. At the close the thanks of the Society were warmly expressed by the Rev. V. D. Davis, both to Mr. Coe and Mrs. Belben and the Poole choir, and other friends, for the great interest and pleasure of the whole performance. This week's item of the programme is a discussion on "Strong Points and Difficulties of Socialism," introduced by the Rev. H. S. Solly, of Poole, the Rev. V. D. Davis presiding.

Brixton.—The Brixton Branch of the Women's League held a "neighbourhood" meeting at Essex Hall on Tuesday afternoon, November 8. Almost all the 14 branches in and about London had responded to the kind invitation by sending representatives. The result was a very fine gathering. After the various branches had in turn presented their short and informal reports, Mrs. Herbert Smith gave a most delightful account of the adventures and experiences of the English Unitarian visitors to Hungary last August. The general feeling seemed to be that such a "neighbourhood" meeting of the women of our churches was as helpful and inspiring as it was unique, and that the Brixton women have set an example which might be followed by branches in other districts with great advantage. Before the close the members were further augmented by the arrival *en bloc* of the Council of the B.F.U.A. from its deliberations below stairs, to partake of tea, and subsequently to hold a meeting of farewell to the Rev. and Mrs. R. J. Hall, on their departure for Auckland, N.Z. During these later proceedings, Mrs. Sidney Martineau, in a brief speech, handed to Mrs. Hall the message of greeting from the Women's meeting just held to the sister society in Auckland.

Cambridge.—We note with great pleasure the election of Mr. Henry Thirkill to a Fellowship at Clare College, Cambridge. Mr. Thirkill went up to Cambridge from Bradford, where his family is closely connected with the Chapel-lane Chapel, and throughout his stay he has been one of the most active supporters of the Cambridge congregation. Mr. Thirkill is a physicist, and has done research work at the Cavendish Laboratory, under Professor Sir J. J. Thomson. His is the fourth fellowship gained by members of our church there since its foundation in 1904. Such a method of building up a congregation may be slow, but it is eminently one to be encouraged.

Carmarthen: the late Mrs. Rachel Evans.—We regret to announce that Mrs. Rachel Evans, the daughter of the Rev. John Jeremy, of Caeronen (Card.), and the widow of the Rev. Titus Evans, a well-known minister and school-master in his time, passed away on Monday last in her 89th year. She had resided at Carmarthen almost continuously since 1837, and had long been the only survivor of the little band of worshippers that assembled at the "Quakers' Meeting," prior to the erection of the Park-y-Velvet chapel. Acquainted with generation after generation of Unitarian students at the Presbyterian College, and with the ministers who were old when she was young, she had an inexhaustible fund of information on the subject of Welsh Unitarian

ism, and almost to the last could recall the personalities and incidents of long ago, with surprising minuteness. She was a woman of unusual powers, with a mind and body, remarkable for her physical energy no less than for the soundness of her judgment, and the strength of her character. To her merits as a wife and a mother no obituary notice can do adequate justice. A strenuous house-keeper, and a cheerful hostess, warm-hearted, self-sacrificing, and devoted to her children, she found her happiness in providing for the comfort and well-being of others. Of those who knew her best, but few are left. She survived her husband by nearly 47 years, in the course of which she had the satisfaction of seeing her five young charges with whom she entered on her widowhood grow into positions of usefulness and credit. Three of them are still living, Mrs. Caroline Barton, of Preston; Mr. W. J. Evans, the principal of the Carmarthen Presbyterian College; and the wife of the Rev. Professor Moore.

Liverpool: Hamilton-road.—This important centre of religious work, under the leadership of the Rev. J. L. Haigh, has a Sunday-school of 550 scholars. It is also able to report that its evening services are better attended than its popular concerts.

Padiham: the late Mrs. Elizabeth Holland.—It is with much regret that we have to announce the death of Mrs. Elizabeth Holland, on October 31, at the advanced age of 87. She was one of the oldest members of Nazareth Unitarian Chapel, and one of the most respected inhabitants of the town. She had survived her husband, who was formerly closely associated with the chapel as organist and choir-master, and in several other capacities, for more than 26 years. Though she had not been able to attend the services for several years, she retained her deep interest in everything that concerned the welfare of the chapel to the last, and was proud of the fact that her name stood among the first registered members of the old chapel in 1868. Mrs. Holland's home in Church-street was well known during the past 60 years for its warm and gracious hospitality by ministers, students, and others who visited Padiham to help in the services at the chapel. She had many interesting recollections of ministers of a past generation, like Dr. Beard, the Rev. William Gaskell, and Dr. Brooke Herford, and there are many who will be anxious at this time to pay a tribute to her warm-hearted friendship. The funeral took place on Thursday, November 3, when the service was held in Nazareth Chapel, conducted by the Rev. J. E. Jenkins. Much sympathy is felt with her two daughters and her son, Mr. Frederick Holland, who has been voluntary organist at the chapel for the last 32 years.

Portsmouth: High-street.—At a committee meeting of High-street Chapel on Wednesday evening, Nov. 3, the assistant secretary, Mrs. Mary Rogers (in the absence through illness of the hon. secretary, Mr. James Buckle), was unanimously requested to send the following letter to the Rev. Delta Evans, of London:—"I am asked to undertake the pleasant duty of conveying to you the Committee's most earnest and grateful thanks for the efforts you have made to increase our congregation, and to instil new life into the services of our chapel. You have drawn larger congregations and aroused more interest than has been the case for some years past, and while regretting that you felt unable to accept the offer of our pulpit, we feel that the way is prepared and made easier for any minister who will consent to come to us. We thank you most warmly for all your kindness." Rev. G. W. Thompson is now leading the congregation in Sunday worship, and preaching with great acceptance. Although the weather was unfavourable last Sunday there were several strangers, mostly men, at the services.

Rawtenstall.—On Tuesday, October 25, a conversation was held to welcome home

Rev. R. and Mrs. Davies from their honeymoon. There were about 200 persons present, and during the evening presentations were made to Mr. Davies of a writing desk and reading chair and photo., and to Mrs. Davies a case of silver fish eaters and a rose bowl as wedding gifts from the congregation and school.

Scarborough: Westborough Church.—In view of a Convention of the Evangelical Free Churches, at which Dr. Jowett and other prominent ministers were to take part, the Rev. J. Wain has preached a timely sermon entitled "Where is the Evangelical Church?" This brought forth some correspondence in the local press, a Congregational minister taking exception to some of Mr. Wain's statements in his sermon. Some interest has consequently been aroused, and Mr. Wain is preaching a course of sermons on "The Affirmations of our Faith."

APPEALS.

MISS MARY DENDY, hon. secretary of the Incorporated Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded, writes to us from 13, Clarence-road, Withington, Manchester, as follows:—

"May I ask, through your columns, that the kind friends who give us help for our Christmas festivities at Sandlebridge will send their contributions this year rather earlier than usual. It is our custom to have our Tree on the Saturday before Christmas Day. The children then have their Christmas tea and their presents and an entertainment. The Christmas dinner is left for real Christmas Day, an arrangement which spreads out the pleasure of the season, and is better for the health of the children than if every part of the treat came on the same day. This year Christmas Eve falls upon a Saturday, and we cannot get people to come and help us on Christmas Eve, so we shall be obliged to have the tree on Saturday, December 17.

We want a great many gifts this year, as 225 boys and girls have to be provided for. Already my 85 little boys have sent in their list, and a very amusing one it is; they are not too modest in their desires, these small boys. I hope that some friends will send us gifts of money. We need also toys and books; and especially gloves, neckties, and pretty ribbons.

I am afraid your readers will say that I am like my small boys, not too modest in my desires, but I am sure that if those who give could see the delight they bring to the children they would be satisfied."

MRS. ROGERS, hon. secretary of John Pound's Training Home for Destitute Girls, writes to us from Midlothian, St. Simons-road, Southsea:—

"Over 50 of the poorest girls in Portsmouth are now received yearly, as soon after they leave school as possible, and this gives them the opportunity they would not otherwise have of becoming useful, respectable women, instead of, in many cases, drifting away to the streets. The yearly expenses of the Home are about £380, every penny of which is raised by voluntary subscriptions, donations, and entertainments. I take this opportunity to appeal for small subscriptions. Several ladies in London and elsewhere have kindly taken some of our little collecting books, and last year contributed to the funds the welcome amount of £26 5s. 6d. I will gladly send a book to any lady who applies to me. At the present time we are almost penniless, winter is close upon us, and we need everything for our present 17 girls. I therefore especially appeal to those ladies who have discarded last year's jackets and dresses, and beg of them to remember us. Our annual sale of work is to be held early in the New Year. Any articles that are sent for this will be most welcome, and we plead for all the help that can be given, by those more happily placed, for these destitute girls."

NOTES AND JOTTINGS.

IBSEN AND BJÖRNSON.

While Ibsen continually developed more and more towards a stern individualism, Björnson insisted more and more on co-operation and sympathy among men. Ibsen's characters, from Brand to Hedda Gabler, are strong, independent individuals, who fight to realise themselves at any cost and at any sacrifice to others. They have the right of the strongest. Björnson's characters are made of different stuff. None of them can stand alone in their strength. All need the help of God and of their fellow-beings. They must feel the sunshine of the goodness and sympathy of others if they are to shoot out their own leaves. The dramatic life of his plays therefore grows much more emotional, and is rich in possibilities. The fate of men is more dependent on inter-action between the characters and on the incalculable inspirations of mind than on the inner evolutionary laws which, in the dramas of Ibsen, force the characters with inevitable logic towards the catastrophe.—MRS. ANKER in the *Contemporary Review* for November.

BJÖRNSON'S LAST MOMENTS.

The autumn came, and the sun sank on his long working day. A people in sorrow, a people filled with gratitude, stood around his death-bed. The whole world listened to the last beats of his heart. We see him for the last time, the powerful lines of his head, with the white hair, the strong light of his eyes that could be so soft, the beautiful, kind hands.

"It is in the neighbourhood of death that religion is born," he whispered in the night when lying at death's door.

He had been lying unconscious for days when he was roused by artificial means, and exclaims: "Oh, why did you do this? I had just met God."—"Björnson and his Christianity," in the November *Contemporary*.

THE ABOLITION OF HALF-TIME LABOUR.

A small conference is to be held on the abolition of Half-Time Labour in the Small Hall, the Church House, Westminster, on Wednesday, November 23, at 3.30 p.m. Mr. C. P. Trevelyan, M.P., Parliamentary Secretary to the Board of Education, has consented to speak, and Alderman Sir James Duckworth, J.P., F.R.G.S., will preside, supported by Lord Sheffield, Lord Henry Cavendish Bentinck, M.P., Mr. George Barnes, M.P., Mr. J. Ramsay Macdonald, M.P., and others.

BISHOP WESTCOTT'S HATRED OF DEFINITIONS.

A critic once said that Westcott's writings resembled the French definition of metaphysics as the art of bewildering oneself methodically. He used, it appears to me, theological terminology in an eclectic and poetical sense. Words were not to him scientific definitions so much as large symbols. His books seem to me to have suggestive and illuminating things in abundance by the way. But he loved paradox and incompleteness; he detested explanations and definitions. "Poetry," he once said, "is, I think, a thousand times more true than history." He could not write poetry in the technical sense, though in early days he often tried his hand at verse. But all his work seems to me intensely poetical, and the light shines through it rather than from it. His output was enormous. There are over a hundred items in his bibliography, and ten years ago nearly 300,000 of his volumes had been sold. But for all that, I believe that men find inspiration and animation rather than exact or logical thought in his writings.—A. C. BENSON in the *Cornhill* for November.

THE PATH TO PEACE.

Mr. Aylmer Maude recently lectured on the diplomatic aspect of peace at Ancoats. After alluding to the enormous expenditure on armaments which has to be met in an age when the peoples of the civilised world are drawing closer together in science, in literature, and in commerce, the lecturer said that what a nation had to do was to make its government feel that the sentiment of animosity against the foreigner was worn out, and that the trend of modern thought was in the direction of international peace. At the same time he deprecated some of the things that were said by sentimentalists and extremists who had no definite policy. He wanted to see a sort of Fabian Foreign Policy Society, a body of experts who would have time, ability, and facilities for informing themselves on foreign policy, who would follow foreign affairs month by month and year by year, and would educate the democracy on a line of a definite theory. The theory would be that the only real safety for the nation was to conduct its foreign affairs on the lines of a disinterested foreign policy that would be above suspicion.

THE MONOTONY OF LIFE IN A RUSSIAN PRISON.

Nicholas Tchaykovsky, the "Father of the Russian Revolution," tells the story of his prison life in the Fortress of Peter and Paul in the November issue of the *New York Outlook*. At the beginning of his imprisonment, he says, he was only allowed ten minutes a day for recreation; this was later increased to twenty minutes, and, after a breakdown in his health and a medical examination, half an hour a day was allotted to him. Solitary confinement is the rule in the fortress, and mirrors are not allowed, neither is paper of any kind permitted to be brought into the cell. Tchaykovsky made himself a set of chessmen from pieces of black rye bread, and used to play chess with himself for hours. He says, "The narrow strip of sky which could be seen from the cell was the only connecting link between the prisoner and nature outside. A few stars, and very seldom the moon, with the ragged clouds of a St. Petersburg leaden sky, form the company in which the prisoner finds himself in the night. The sun very seldom looks into these windows, especially in those parts of the fortress which face north-east and north-west."

THE SCENE OF BELSHAZZAR'S FEAST.

Professor Koldewey, who for eleven years has been excavating Babylon for the German Orient Society, publishes in the *Berliner Tageblatt* an interesting account of last year's work. A large area covered with streets and houses from New Babylonian time has been discovered. The streets more or less coincide with the streets of the older city underneath, being fairly straight and right-angled. The southern part of the citadel, which served, after Nebuchadnezzar's palace extensions, as the private residence of the king, has nearly all been uncovered. "Here," Professor Koldewey says, "is the hall where Nebuchadnezzar was enthroned, and the scene of Belshazzar's feast. It was here also that Alexander gave his generals the last commands for the conquest of the world."

KILBURN UNITARIAN CHURCH, Quex Road.

SALE OF WORK will be held in Unity Hall, Quex-road, on Friday and Saturday, November 18 and 19, 1910. To be opened on Friday, at 3.15 p.m., by Mrs. ASPLAND JONES (Chairman, Percy Preston, Esq.; and on Saturday by Mrs. ALFRED WILSON (Chairman, Ronald Jones, Esq.).

THE NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND (Unitarian), BALLEE, Co. DOWN.

Fund in aid of Church Restoration.

An effort is now being made to raise money for Renovating the ancient Meeting-house, the installation of new Heating Apparatus, re-flooring the Church, and for making better provision for Praise in our Public Worship.

We have within the last two years purchased the field in which the Church property stands, and provided a Sexton's House, and mapped and planned the old Graveyard.

By the very generous help of the Miseses Riddell, of Belfast, and Mr. William Long, of Warrington, this portion of our effort is completed free of debt.

A further sum of £400 is now required. Towards this new effort the Congregation has contributed about £140, and there are still a few members who will contribute later on.

The Liverpool Fellowship Fund has given £2 10s., and the British and Foreign Unitarian Association will contribute £25 as soon as we raise £250.

We now respectfully ask our friends abroad to help us.

Contributions will be gratefully received by

Mr. HUGH M'MECHAN,
Treasurer of the Fund,
Ballybranagh, Downpatrick, Co. Down.
Mr. ROBERT CAVEN, Secretary,
Ballybranagh, Downpatrick, Co. Down.
Rev. JOS. HY. BIBBY, Minister,
Bishopscourt, Downpatrick, Co. Down.

RICHMOND FREE CHURCH.

BAZAAR, in aid of Church Hall Building Fund, will be held at Essex Hall, Essex-street, Strand, W.C., on **November 23 and 24, 1910**. To be opened on **Wednesday, November 23**, by Lady DURNING-LAWRENCE, at 3 p.m.
Thursday, November 24, by Mrs. SYDNEY MARTINEAU, at 3 p.m.

All friends are cordially invited.
Donations or Contributions towards the Bazaar will be thankfully acknowledged by the Bazaar Treasurer, Mrs. CLAYDEN, 1, Sheen Park-gardens, Richmond, Surrey; Bazaar Secretary, Miss ODGERS, 32, Cambrian-road, Richmond, Surrey; League Stall Secretary Mrs. BISS, 2, Chisholm-road, Richmond, Surrey.

UNITARIAN CHRISTIAN CHURCH, Avondale Road, Peckham, London, S.E.

SALE OF WORK, in aid of the Church Funds, will be held in the School-room, Bellenden-road, on Saturday, November 26, 1910, and will be opened at 3.30 p.m. by Lady DURNING-LAWRENCE.

Chairman: JOHN HARRISON, Esq.

Admission 6d., returnable in goods.

Contributions in goods, flowers, books or money, will be thankfully received and acknowledged by any of the Church officers; by Miss LEMMON (President, Ladies' Working Society), 48, Glengarry-road, E. Dulwich, S.E.; Mrs. COOLEY, 33, Elsie-road, E. Dulwich, S.E.; Mrs. G. V. CARTER, 77, Crofton-road, Camberwell, S.E., or by (Mrs.) A. HAYWARD (Hon. Sec. and Treasurer), 93, Chadwick-road, Peckham, S.E.

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THE SOCIETY offers to send a Speaker free of charge to League Meetings, Literary Societies, &c. Contributions in aid of the work will be gratefully acknowledged by the Secretary.

Miscellaneous.

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FISH KNIVES AND FORKS.—Case 6 pairs silver-mounted, Hall-marked. Take 15s., approval.—23, INQUIRER Office, Essex-street, W.C.

TABLE CUTLERY.—5-Guinea Service, 12 table, 12 dessert knives, pair carvers and steel; Crayford ivory handles. Take 15s. 6d. for lot, approval.—24, INQUIRER Office, Essex-street, W.C.

STOLE AND MUFF.—Handsome black fox-colour, silver-tipped, pointed latest fashionable Stole and Animal Muff, together 22s. Worth £5, approval.—25, INQUIRER Office, Essex-street, W.C.

SPOONS & FORKS.—A1 quality, silver plated on nickel silver, 12 each, table and dessert spoons and forks, 12 teaspoons, 60 pieces for 35s. List price £9 10s. approval.—26, INQUIRER Office, Essex-street, W.C.

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